declares himself concerning it elsewhere in his book *De Catlo,* after this manner;—

Lib. **2. c. 12.** **&XX* jjucic &>£ ir*/>i** <wjuarti»y «ov0v **aurow,** *K®I*
p. 656, torn. > , ,
i. oper. juoyaowv, raqtv jutv e^ovraw, cupu^euv o€ StavooujUfcOa" Set Se we juiT^oyrwv TTfa&wc *<** Same' But we commbuly think of the heavens as nothing else but bodies and monads, having only a certain order, but altogether inanimate ; whereas we ought, on the contrary, to conceive of them as partaking of life and action:— that is, as being indued with a rational or intellectual life. For so Simplicius[a] there rightly ex-pounds the place; 8a $e oJc ^pt *i^^^v* ailr^v <n>XXo~

, icat
Xae/ciJc *jifrav' TO jtlv* -a *TTOIUV,* /cat Kara TWI/ aXo-
TO /jtv -yap *TTOIUV,* /cat Kara
/cat Kara r<Jv
ai^w^w ro Se jrparrav /cupicu^ /cara rcav XoytKwv T/WYOJV

/lev- But we ought to think of the heavens as animated with a rational soul, and thereby partaking of action and rational life* For (saith he) though Tromv be affirmed not only of irrational souls, but also of inanimate bodies, yet the word Trparrav does only denominate rational beings. — But further, to take away all manner of scruple or doubt concerning this business, that philosopher before, in. the same book[b] />^c affirmeth, 6'™ o ov'pavoc i-V^X$^$ iccu apynV jctvii?€o>c *i%u* ; that the heaven is animated and hath a principle of motion within itself : — where, by the heaven, as in many other places of Aristotle and Plato, is to be understood the whole world.

There is indeed one passage in the same book *De CcBlo^* which, at first sight, and slightly

* Comment, in Lifor. <lo Coelo, f. 126.
[b] Aristol. tie Coelo, lib. ii. cap, ii. p. 64*2, iom. L oper.